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TERMS:

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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY.

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Station of the Midland Railroad. Number of members, 253. Land, 600 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, etc. Theology, Perfectionism. Sociology, Bible Communism.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 47. Land, 280 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Wallingford Community, though it has not attained the normal size, has as many members as it can well accommodate, and must grow in numbers only as it grows in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they can not all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

RESPONSIVE HYMN.

BY THE RIGHT HON. W. E. GLADSTONE.

Art thou weary, art thou languid,
Art thou sore distressed?

"Come to Me," saith One, "and coming,
Be at rest!"

Hath He marks to lead me to Him,
If He be my guide?

"In His Feet and Hands are wound-prints,
And His Side."

Hath He diadem as Monarch
That His Brow adorns?

"Yea, a Crown, in very surety,
But of thorns."

If I find Him, if I follow,
What His guerdon here?

"Many a sorrow, many a labor,
Many a tear."

If I still hold closely to Him,
What hath He at last?

"Sorrow vanquished, labor ended,
Jordan past."

If I ask Him to receive me,
Will He say me nay?

"Not till Earth, and not till Heaven
Pass away."

Finding, following, keeping, struggling,
Is He sure to bless?

"Angels, Martyrs, Prophets, Virgins
Answer, Yes!"

WHAT IS COMING?

"DO you expect," says an anxious inquirer, "to revolutionize society and turn the whole world into Communities?" Incredulous and disturbed friend, society is revolutionizing itself. We are only at the head of the column of progress. All great and good things nowadays are done by organized companies. That is the steady tendency of the times. Family business will be reached and revolutionized by this tendency last, because it is the most difficult to be handled. But its time is coming—indeed it has already come. Hotels and boarding-houses and watering-places are approximations to Communities, and the thousand advantages they have over little families are steadily making their impressions on the minds and tastes of the most civilized part of mankind. We expect that what has been done for traveling will be done for social life. Forty years ago the very largest vehicle was a six-horse coach, and ten miles an hour its highest speed. Nearly all traveling was done in the "one-horse chaise." Now on all important routes we see cars carrying hundreds, and trains carrying thousands, sweeping along at twenty or thirty miles an hour. A similar change surely awaits society. But there need be no alarm. The "one-horse chaise" is not abolished even in these days of railroading. The great thoroughfares are occupied by steam-driven Communes on wheels,

but the "rural districts" are still full of small teams. So we expect that only the most civilized part of society will take the form of Communism at first. There is room for the old and new. The new will not persecute the old; and we trust, after a little jostling, the old will not persecute the new. All shades and degrees of civilization, from that of the Hot-tentot to the Yankee, have to live in the same world and get along together. We trust that even the civilization of the Pentecostal spirit will find place in the train—yea, at the head of it; for there it belongs. Already every religious neighborhood is gathered into a rudimentary organization called a church, which only needs a little more devotion to the spirit of heaven to become a Community, and have the hundred-fold blessings of a Pentecostal family.

J. H. N.

WOMAN'S PLACE.

"WOMAN'S RIGHTS" agitators hold Paul in much contempt. They sneer at him as a conservative and "old fogey;" but he can afford to let them run their race, while the whole question of Woman's Rights and Human Rights is summed up in his statement, "The head of every man is Christ; and the head of the woman is the man, and the head of Christ is God." Fourier had a theory of the "human series." This is Paul's theory of the "human series," and we believe that the deepest human consciousness, and the profoundest investigation of human relations witness to its truth. Woman will be the first to lead the world back to Paul as a social teacher if she knows her own interest. Does she wish to be attractive? There is but one answer to this; we all know that to be attractive is the strongest desire of her nature. It is this instinct that makes her fond of dress, and so anxious to be beautiful. It is the most noticeable thing in woman; and is a natural and innocent desire. God meant she should be attractive. It was intended that she should glorify God in that way; but in order to be attractive, woman must make sure of establishing the only legitimate and natural channel through which the life and beauty of God can flow to her; and that is, her connection with man. If she breaks that connection she becomes unattractive.

A woman unsexed, or trying to be and act like a man, is odious. The secret of a great many women becoming unattractive may be traced to some such transformation. In one way or another they get on one side, and either justly or unjustly feel that men have abused them, throw off their connexion with the other sex, and set up to be men themselves. They may plead necessity as an excuse for

their position; but if there is necessity, it is a most unfortunate necessity. In breaking their subordinate connexion with man, and setting up for independence, and assuming a masculine character, they infallibly lose the beauty and bloom of womanhood.

R.

EXPERIENCE.

I have been getting out of bodily difficulty lately, in a new and peculiar way. I have got into a new element—an element beyond death, where I come to take a low view of the value of the flesh, and not to make more of it than it deserves. A great deal of our trouble comes from straining and chafing against what is inevitable—trying to make things different from what they must be. This is quarreling with facts. I have got where I can estimate the flesh as Christ does. He is not in everlasting trouble about the flesh. He did not account the life in the visible form of any such essential value when he was in the flesh. While on the one hand he was a most effectual physician in curing diseases, on the other hand he set the least value upon that kind of life. He showed that he had full power over the body, to save it from disease and death; but to show how little value he set upon the body, he laid down his own life. We shall not appreciate him, or come where we can have the full benefit of his life, until we get where we can look at him in both ways—as having power on the one hand, over the body, and, on the other hand, making it entirely subordinate to the spirit. As long as we make it so important that the flesh shall be comfortable and attended to, we can not appreciate the practical position and character that Christ manifested when he died. He was a great physician—but he was a greater lover of immortal life. Whenever he brought the two lives into comparison, he made very little account of the life of the body. It is good for us to enter into sympathy with Christ, and get where we can look at this life of the flesh as he does.

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NATURE AND NURTURE.

THE HISTORY OF TWINS, AS A CRITERION OF THE RELATIVE POWERS OF NATURE AND NURTURE.

BY FRANCIS GALTON, F. R. S.

(Continued from last week).

WE are now in a position to understand that the phrase "close similarity" is no exaggeration, and to realize the value of the evidence adduced. Here are thirty-five cases of twins who were "closely alike" in body and mind when they were young, and who have been reared exactly alike up to their early manhood and womanhood. Since then the conditions of their lives have changed; what change of condition has produced the most variation?

It was with no little interest that I searched the records of the thirty-five cases for an answer; and they gave an answer that was not altogether direct, but it was very distinct, and not at all what I had expected. They showed me that in some cases the resemblance of body and mind had continued unaltered up to old age, notwithstanding very different conditions of life; and they showed in the other cases that the parents ascribed such dissimilarity as there was wholly, or almost wholly, to some form of illness. In four cases it was scarlet fever; in one case, typhus; in one, a slight effect was ascribed to a nervous fever: then I find effects from an Indian climate; from an illness (unnamed) of nine months' duration; from varicose veins; from a bad fracture of the leg, which prevented all active exercise afterwards; and there

were three other cases of ill-health. It will be sufficient to quote one of the returns; in this the father writes:—

"At birth they were *exactly* alike, except that one was born with a bad varicose affection, the effect of which had been to prevent any violent exercise, such as dancing or running, and, as she has grown older to make her more serious and thoughtful. Had it not been for this infirmity, I think the two would have been as exactly alike as it is possible for two women to be, both mentally and physically; even now they are constantly mistaken for one another."

In only a very few cases is there some allusion to the dissimilarity being partly due to the combined action of many small influences, and in no case is it largely, much less wholly, ascribed to that cause. In not a single instance have I met with a word about the growing dissimilarity being due to the action of the firm free-will of one or both of the twins, which had triumphed over natural tendencies; and yet a large proportion of my correspondents happen to be clergymen whose bent of mind is opposed, as I feel assured from the tone of their letters, to a necessitarian view of life.

It has been remarked that a growing diversity between twins may be ascribed to the tardy development of naturally diverse qualities; but we have a right upon the evidence I have received, to go further than this. We have seen that a few twins retain their close resemblance through life; in other words, instances do exist of thorough similarity of nature, and in these external circumstances do not create dissimilarity. Therefore, in those cases, where there is a growing diversity, and where no external cause can be assigned either by the twins themselves or by their family for it, we may feel sure that it must be chiefly or altogether due to a want of thorough similarity in their nature. Nay further, in some cases it is distinctly affirmed that the growing dissimilarity can be accounted for in no other way. We may therefore broadly conclude that the only circumstance, within the range of those by which persons of similar conditions of life are affected, capable of producing a marked effect on the character of adults, is illness or some accident which causes physical infirmity. The twins who closely resembled each other in childhood and early youth, and were reared under not very dissimilar conditions, either grow unlike through the development of natural characteristics which had lain dormant at first, or else they continue their lives, keeping time like two watches, hardly to be thrown out of accord except by some physical jar. Nature is far stronger than nurture within the limited range that I have been careful to assign to the latter.

The effect of illness, as shown by these replies, is great, and well deserves further consideration. It appears that the constitution of youth is not so elastic as we are apt to think; but that an attack, say of scarlet fever, leaves a permanent mark, easily to be measured by the present method of comparison. This recalls an impression made strongly on my mind several years ago by the sight of a few curves drawn by a mathematical friend. He took monthly measurements of the circumference of his children's heads during the first few years of their lives, and he laid down the successive measurements on the successive lines of a piece of ruled paper, by taking the edge of the paper as a base. He then joined the free ends of the lines, and so obtained a curve growth. These curves had, on the whole, that regularity of sweep that might have been expected, but each of them showed occasional halts, like the landing-places on a long flight of stairs. The development had been arrested by something, and was not made up for by after growth. Now on the same piece of paper my friend had also registered the various infantile illnesses of the children, and corresponding to each illness was one of these halts. There remained no doubt in my mind that, if these illnesses had been warded off, the development of the children would have been increased by almost the precise amount lost in these halts. In other words, the disease had drawn largely upon the capital, and not only on the income of their constitutions. I hope these remarks may induce some men of science to repeat similar experiments on their children of the future. They may compress two years of a child's history on one side of a ruled half-sheet of foolscap paper if they cause each successive line to stand for a successive month, beginning from the birth of the child; and if they mark off the measurements by laying, not the 10-inch division of the tape against the edge of the pages, but say, the 10-inch division—in order to economize space.

The steady and pitiless march of the hidden weaknesses in our constitutions, through illness to death, is painfully revealed by these histories of twins. We are too apt to look upon illness and death as capricious events, and there are some who ascribe them to the direct effect of supernatural interference; whereas, the fact of the maladies of two twins being continually alike, shows that illness and death are necessary incidents in a regular sequence of constitutional changes, beginning at birth, upon which external circumstances have, on the whole, very small effect. In cases where the maladies of the twins are continually alike, the clock of life moves regularly on, governed by internal mechanism. When the hand approaches the hour-mark, there is a sudden click, followed by a whirring of wheels; the moment that it touches it, the stroke fails. Necessitarians may derive new arguments from the life-histories of twins.

We will now consider the converse side of our subject. Hitherto we have investigated cases where the similarity at first was close, but afterwards became less; now we will examine those in which there was great dissimilarity at first, and will see how far an identity of nurture in childhood and youth tended to assimilate them. As has been already mentioned, there is a large proportion of cases of sharply contrasted characteristics, both of body and mind, among twins. I have twenty such cases, given with much detail. It is a fact that extreme dissimilarity, such as existed between Esau and Jacob, is a no less marked peculiarity in twins of the same sex, than extreme similarity. On this curious point, and on much else in the history of twins, I have many remarks to make, but this is not the place to make them.

The evidence given by the twenty cases above mentioned is absolutely accordant, so that the character of the whole may be exactly conveyed by two or three quotations. One parent says: "They have had *exactly the same nurture* from their birth up to the present time: they are both perfectly healthy and strong, yet they are otherwise as dissimilar as two boys could be, physically, mentally, and in their emotional nature." Here is another case: "I can answer most decidedly that the twins have been perfectly dissimilar in character, habits, and likeness from the moment of their birth to the present time, though they were nursed by the same woman, went to school together, and were never separated till the age of fifteen." Here again is one more, in which the father remarks: "They were curiously different in body and mind from their birth." The surviving twin (a senior wrangler of Cambridge) adds: "A fact struck all our school contemporaries, that my brother and I were complementary, so to speak, in point of ability and disposition. He was contemplative, poetical, and literary to a remarkable degree, showing great power in that line. I was practical, mathematical, and linguistic. Between us we should have made a very decent sort of man." I could quote others just as strong as these, while I have not a single case in which my correspondents speak of originally dissimilar characters having become assimilated through identity of nurture. The impression that all this evidence leaves on the mind is one of some wonder whether nurture can do any thing at all beyond giving instruction and professional training. It emphatically corroborates and goes far beyond the conclusions to which we had already been driven by the cases of similarity. In these, the causes of divergence began to act about the period of adult life, when the characters had become somewhat fixed; but here the causes conducive to assimilation began to act from the earliest moment of the existence of the twins, when the disposition was most pliant, and they were continuous until the period of adult life. There is no escape from the conclusion that nature prevails enormously over nurture when the differences of nurture do not exceed what is commonly to be found among persons of the same rank of society and in the same country. My only fear is that my evidence seems to prove too much and may be discredited on that account, as it seems contrary to all experience that nurture should go for so little. But experience is often fallacious in ascribing great effects to trifling circumstances. Many a person has amused himself with throwing bits of stick into a tiny brook and watching their progress; how they are arrested, first by one chance obstacle, then by another; and again, how their onward course is facilitated by a combination of circumstances. He might ascribe much importance to each of these events, and think how largely the destiny of the stick had been governed by a series of trifling accidents. Nevertheless all the sticks succeed in passing down the current, and

they travel, in the long run, at nearly the same rate. So it is with life in respect to the several accidents which seem to have had a great effect upon our careers. The one element, which varies in different individuals, but is constant in each of them, is the natural tendency; it corresponds to the current in the stream, and inevitably asserts itself. More might be added on this matter, and much might be said in qualification of the broad conclusions to which we have arrived, as to the points in which education appears to create the most permanent effect; how far by training the intellect, and how far by subjecting the boy to a higher or lower tone of public opinion; but this is foreign to my immediate object. The latter has been to show broadly, and, I trust, convincingly, that statistical estimation of natural gifts by a comparison of successes in life is not open to the objection stated at the beginning of this memoir. We have only to take reasonable care in selecting our statistics, and then we may safely ignore the many small differences in nurture which are sure to have characterized each individual case.

(Concluded).

CORRESPONDENCE AND ANSWERS.

— Jan. 27, 1876.

"A lady friend of mine, having heard of your Community wishes me to write to you for some information. Do you require an admission fee? Could she remain a month, or six months on trial, and if the life does not suit her, leave without trouble? What would her duties be? She is a fine looking woman, thirty-five years old; strong, vigorous, and healthy; has never been sick a day. She is a good housekeeper, has a good English education, and some knowledge of vocal and instrumental music. Her home has been broken up by the death of an only brother. She has never been married, and is of an unexceptionable character. Could you send her your rules? If she remained with you a year or two and would desire to leave, would the Community retain the children she might bear during that time, or would she be allowed to take them with her?"

O. C., Feb. 3, 1876.

DEAR FRIEND:—Oh! no, we do not require an admission fee; money considerations being quite subordinate to spiritual. Heart union, by which we mean union of faith, purpose, and affection is essential; therefore, a thorough acquaintance on both sides is necessary before admission. Sometimes when we open the door to an old acquaintance, it is thought best to receive such a person for a limited period on trial. Still, while any one is free to leave at any time, we do not encourage persons to take so important a step as joining the Community unless quite sure their love or control is strong enough to carry them through the trials incident, and I may say, inevitable to the passage from a selfish to an unselfish life. When firmly placed on the shore of this higher world there will be no desire to return. Until such a position is gained, one is not fully qualified we think, however strong, fine-looking and healthy, to beget or to bear Community children. What rules we have, are embodied in our religious and social principles, for which we refer you to the Community "Hand-Book." Respectfully yours, C. W. U.

Silksville, Kansas, Jan. 15, 1876.

FRIENDS AT ONEIDA COMMUNITY:—I observe that you republish from the *Winsted Press* my letter on Silksville, and are therefore informed of the departure of M. de Boissiere for France. He left no special instructions about payment for the CIRCULAR; but in response to your general call for payment, I inclose herewith two dollars for his copy the current year. The ragged specimen inclosed, is a fair illustration of the condition of the money in circulation here. Most of it is as badly worn as this, but continues to circulate when worse worn and torn.

You will have noticed also that M. de Boissiere proposes to undertake silk-reeling here. From published reports it appears that the raw silk used in this country comes from China and Japan. Are these sorts suitable for your use? Perhaps you buy thrown silks.

I am not well read in the history of attempts to produce raw silk in this country and do not know

all the reasons why we have not succeeded in establishing the business of reeling as a permanent industry. Can you put me in the way of obtaining information? One apparent reason comes from various sources; and that is, that raw silk is admitted free of duty; so the American producer of it must not only contend against established trade currents, but also compete directly with the very low-priced laborers of Asia.

The question of silk-culture in this country appears to be settled beyond reasonable doubt. Cocoons can be grown successfully in a wide belt of country across the continent. There is, however, no market for them; and the open question is—can we create one? This can be done I believe, only by converting them into raw silk in the neighborhood of their production. This M. de Boissiere will attempt; but there is commonly a loss on almost any new business during the first few years of prosecution; and judging from the fact that silk reeling has thus far been abandoned to others, we can scarcely hope for immediate profit. Government might fitly encourage the establishment of this important industry by granting a bounty on raw silk produced in the United States.

The raw silk used in this country comes mostly from China and Japan, though France furnishes a small amount. The French raws are of a much finer quality than the Asiatic, but too high-priced for machine-twist or sewing silk. They are used only in the manufacture of organzine (*i. e.* the warp) for some of the best woven goods. We never buy thrown silk, as there is a duty on it of thirty-five per cent.

The *American Cyclopædia* gives a tolerably full account of the various efforts that have been made in this country in the direction of producing raw silk, including the famous *morus multicaulis* fever in 1840.

Undoubtedly the admission of raw silk duty free, works against home-producers; but until silk production attains an importance, in some degree comparable with silk-manufacturing, it would probably be labor lost to attempt to have a protective duty put on foreign raws. The low-priced labor of Asia is certainly another very serious obstacle. Possibly, however, some inventive yankee, if his attention were turned in that direction, might get up an automatic celestial that would successfully compete with the almond-eyed dweller of the Flowery Kingdom.

A market for cocoons could be created very readily, if it can once be clearly shown that silk-reeling may be made profitable. There is annually imported into the United States somewhere about 1,000,000 lbs. of raw silk, at an average cost of \$5.00 per lb. If an article of American raw silk can be produced that will compare with foreign in quality and price, there will be no trouble about a market for it.

C. A. C.

"What is the temperature of the cooling-room? and what is the temperature of the shampooing-room when these rooms are in use?"—D. LONG.

The temperature of the cooling room should be about 70° Fah. As to that of the shampooing-room we find from 80 to 90° to be high enough for our use at O. C. At Wallingford however they have it 100° or more; in both cases the thermometer hangs about five and one-half feet from the floor. The fact that the O. C. rooms have stone floors and are more compactly built, probably accounts for the difference. In any case the room should be properly ventilated (but not exposed to cold drafts of air) and thus kept comfortable for both the person shampooed and the shampooer.

MY TURKISH BATH.

From the Turkish Bath Advocate.

DEAR PUNCHINELLO:—It happened to be eleven o'clock sometime during yesterday forenoon.

I generally take something at that hour.

Yesterday I took a Turkish Bath.

I took a horse-car. (That, however, is neither here

nor there; but it got within two blocks of there at 11.25). I ran up the steps of the T. B. establishment and wired the inmates. The door flew open, and an ideal voter, erst a châtlet (I hope I am not obscure in this deeply interesting portion of my narrative), pointed his thumb over his shoulder, displayed a choice assortment of ivory, and chuckled with great natural ease. I supposed this to be a custom with the colored population of Turkey, and passed on.

Every thing was Turkish. I was struck with the order of the bath; also the scimetary of the apartments. As I think I before remarked, I passed on.

The M. D. proprietor shook hands with me very cordially. I also shook hands with him. I told him that I wanted no ceremony; but if agreeable to him I would gird up my loins and go in. He intimated that the only ceremony was to fund a small portion of the contents of my pocket-book. I am a little hard of hearing, and passed on.

An assistant, in the light and airy costume which I have so often noticed in Central Africa in midsummer, beckoned to me, after I had laid aside a quantity of goods (belonging to my tailor, and other down-town business men), and I followed him.

The room we entered was heated by what I took to be a successful furnace. I must have been mistaken, however, for I understood the assistant to apologize because, by reason of a defect in the flues, they had been able to get the temperature up only to about 475 degrees that morning. I was a little disappointed, but simply suggested that the thermometer was Fair in Height; but if I felt chilly I would send out for some blankets.

He laid me on a slatted couch.

I experienced a gentle glow.

Afterwards (I don't know why, exactly, I have always attributed it to the temperature), I felt hot—hotter—Hottentotter! It seemed as though the equator ran right along the line of my backbone.

I didn't care.

I couldn't recollect whether my name was Shadrach, Meshach, or Abednego; but I was baking and sizzling just as furiously as though I had paid in advance. My pores were opening and the perspiration was immense. A red handana handkerchief would have been swamped.

There was a bald-headed man next me. He said he had been lying there three weeks, and he was going home next Saturday if he didn't strike oil. I grappled with the allusion, and replied that that was a poor opening any way, and I didn't believe I could myself lie there so coolly.

Waiting until my identity was pretty much gone, I dropped into another marble hall. The assistant (to whom my warmest thanks are due), scooped up what was left of me and laid me on a slab.

The assistant said I needed him, but to the best of my recollection, he kneaded me. He went all over me, taking up a collection, and did first-rate. I threw off all reserve—about half a pound, I should judge. He seemed to take a fancy to me. I never knew a man to be so intimate on short acquaintance.

We talked rationally on a good many subjects.

He said he hardly got a living there. I was surprised. I supposed he managed to scrape together a good deal in the course of a year.

He said he wanted to go into some wholesale house I ventured to predict that success awaited him in the rubber business. In fact, we kept up quite a stream of conversation, which he supplemented with a hose that played over me in a gentle, leisurely manner, as if I were fully insured.

He then shoved me into a deep water-tank where the "Rules for Restoring Persons Apparently Drowned" whizzed through my mind, and I came very near forgetting that I didn't know how to swim. I managed, however, to fish myself out in season to observe the bald-headed Ananias, who murmured that he had been laid upon the table and should take a peel!

I came out to the drying-room, and made them think I was Gen. Grant, by calling for a cigar. I drank a cup of coffee. After a while I rattled into my clothes and felt better. So much so that I did what I seldom do, walked clean home.

If I live to be ninety-eight years old, and am pensioned by Congress, the explanation which I shall give

to the country at large is that it is due to that Turkish Bath. I can't tell you what I owe to it.

SARSFIELD YOUNG.

ONEIDA CIRCULAR.

HARRIET M. WORDEN, EDITOR.

THURSDAY, FEBRUARY 10, 1876.

Picking up a manufacturer's catalogue the other day, we saw that it was devoted to the illustration and description of such lugubrious articles as hearse plumes! Costly hearse plumes which the reader or purchaser is alluringly told are two feet in height, and "made of the choicest materials by the finest workmen." Think of spending one's life in laboriously making things whose only use is, to swell the pomp of Death! It comes the nearest to what is called "living in vain," of any thing we ever heard of. It were infinitely better to make a blade of grass grow somewhere, or do something that would, in never so small a way, promote and magnify LIFE! It is the crying want of everybody to "have life, and have it more abundantly;" and it would seem that the less the attention that can be given to death, in the way of honor and homage, the better it would be for the living. We would like to know if the money now invested in the costly funereal trappings and memorials of death would not pay the National Debt several times over. Certainly the cost of a single ostentatious tomb-stone in almost any village cemetery would serve to establish a Turkish Bath that would give a wonderful zest and color to life. We hope to see the time when it will be thought neither in good taste nor conservative of mental and bodily health to make the signs of death conspicuous and costly. Let us have the signs of life multiplied and magnified instead. G.

APATHETIC, AND WHY.

SOMEBODY should condole with Professor Mears. For the last year or two he has done all that can be fairly asked of any one man to erase the Oneida Community. He has written long and heavy articles against it; he has thundered against it from the pulpit; he has stirred up the Presbyterians, Baptists and Methodists to pass resolutions against it: and yet he beholds no fruit of his labor. In his last utterance (a diatribe of two columns and a-half which appeared in a recent number of the N. Y. Independent) he reluctantly confesses, that "the Community has gained such a foothold in Madison county, that legal proceedings against it are not thought of, and would in all probability be discouraged if not resented by persons of influence, the press of the county having actually published articles recently in defense of the Community and deprecating all attacks against it." All this is very lamentable in the opinion of Prof. Mears; but what can be done? He has demonstrated over and over again to his entire satisfaction, that the State authorities and county authorities and the churches and good people generally ought to arouse themselves and blot out the Communists, but everybody is apathetic except Prof. Mears, and the job is too difficult for one man. In the mean time the Community is at peace within and without, and is prospering like the tree mentioned in the first Psalm. "Why is this thus? and, What shall be done?" we fancy the Professor asking himself a thousand times.

We, too, are a little apathetic on the subject, but we will try to answer the first of these questions for him. The legal authorities and the churches and people generally have much more faith than

the Professor exhibits in two principles pretty clearly stated in the New Testament—a book for which he claims great reverence. The first of these principles is expressed in the words, "*The tree is known by its fruits.*" All the denunciations of ministers and synods, and all the hard names which Prof. Mears and others may find pleasure in flinging at us, will amount to nothing so long as the Community brings forth such good fruits that even Prof. Mears has to praise them. Suppose the institution of which Prof. Mears is a representative should receive some new views of science or theology not generally accepted, and that on this account some one should preach a crusade against it and denounce it as a school of ignorance and vice, and declare that all good men should co-operate in its suppression; while admitting at the same time that it is in a very flourishing condition, that it is free from most of the evils found in other colleges, and that its fruits of scholarship are unsurpassed in excellence! The only effect of the crusade would be to make Hamilton College better known and more highly appreciated: and so long as the Oneida Community bears the fruits of temperance, industry, and good morals, and quarrels neither with itself nor its neighbors, such crusades as this of Prof. Mears will doubtless have like results.

The second principle recorded in the New Testament to which we would call the Professor's attention as explaining the lack of interest in his operations against the Community, is known as the doctrine of Gamaliel, and is stated in these words: "Refrain from these men and let them alone: for if this counsel or this work be of man it will come to naught; but if it be of God ye can not overthrow it, lest haply ye be found even to fight against God." If the Professor will turn to the context he will find that this wise advice was elicited by circumstances similar to those now existing; that there were then as now new doctrines and new institutions claiming popular favor and "drawing away much people;" and the remark was intended to cover the whole ground. We counsel him to study carefully the fifth chapter of Acts, and modestly ask himself if Gamaliel was not wiser than himself, and if the people who are governed by that old principle, and refuse to persecute the Oneida Community on account of their new views of social life, are not after all acting judiciously. Perhaps such reflection may lead him to speak a word in praise of Madison county for its tolerant spirit and love of fair play.

We might in this connection remind the Professor that it is not long since his own sect—and for that matter every one of the leading Protestant sects in the world—was regarded as heretical and deserving of quite as harsh treatment as he would give the Oneida Community, and in proof read him a long lecture from ecclesiastical history; but we will spare him this time. W. A. H.

A WORK OF ART.

THING that is perfected at once, or by chance and without effort, does not fairly come under the definition of a work of art. The true idea of a work of art is that of a high conception first formed in the mind, and then carried into execution through a long period of patient endeavor and approach.

The framing of the worlds comes within this definition of art. The Creator originated a sublime conception of the order and beauty of Nature as we see it, and with the materials in his hand, gradually advanced his work through successive cycles of time, from its first condition to the perfected result. Some of the intermediate changes through which it passed, as geologists show us, were crude and imperfect enough.

The Greek Slave, which we admire as a statue, existed at first but as a conception in the mind of the artist. It was then wrought out to sight by innumerable blows and patient chipping of the formless marble. The same requirement of time and labor to embody beautifully imagined forms attends every enduring attainment in the line of art.

The formation of character proceeds by a similar process. Criticism takes the rough marble of life and makes a statue. We have to learn by experiment—to struggle on through many a blunder and mistake. What then? If the conception be a good one toward which we tend, these blunders and mistakes are only so many steps advancing us toward the perfect end.

The Community, in the sense pointed out, is a work of art. It originated in a true conception of social possibilities, and the originating idea has been pursued through whatever obstacles, mortifications and blunders that have been in the way. It may yet be far from the polished image formed in our minds; but if a good idea, combined with perseverance in working, can make a harmonious world or a beautiful statue, the same law of art will make a good and true society. And our work should have the treatment accorded to other works of art, and not be judged too harshly for defects in its unfinished state.—Home-Talk.

SHALL IT BE COMMUNISM?

"What a world of vile, ill-favored faults!"—Shakspeare.

PROFESSOR Swing sets down the following as his theory of a true life:

"Throw down the god of money from its pedestal, trample that senseless idol under foot, set up all higher ideals, a neat home, vines of one's own planting, a few books full of the inspiration of genius, a few friends worthy of being loved and able to love in return, a hundred pleasures that bring no pestilence, a devotion to the right that will never swerve, a simple religion empty of all bigotry, full of faith and love, and to such a philosophy—earth will give up what joy it knows."

In a word, put away selfishness, and be contented with simple joys, and you will have a happy home. Substitute many friends for "a few friends" and you have—COMMUNISM.

The desire for sympathy—friendship—love—is implanted in the inmost heart of every one. Whether in cottage or palace man yearns for congenial friends and sympathy. Without these, wealth is a mockery, home is a failure, and life utterly miserable. The great rival of happiness is the love of money, which has its root in selfishness. But money can not buy true friends, nor a happy home. A man may attain wealth and surround himself with splendor, and when all is done, be without friendship or love. It is therefore plain that the only way to insure happiness is to create a happy home. Sooner or later, people learn this by experience.

Every mail brings us tales of unhappy homes, of disappointed ideals. People are longing for a different state of things, and turn toward Communism as their last hope—as the panacea for all the ills of mankind. From a file of late letters we have culled a few of those sentences that refer to the needed change in society. From Columbus, Ohio, one exclaims:

"I am sick and wearied out with the present condition of society."

A gentleman from Ventura Co., California, writes:

"There is a first-rate chance to plant a colony here in 'Southern California,' and once started I should have no fear of too few members. * * I do not expect that this will induce the O. C. to attempt establishing another branch in California—at least, in the near future, but I ask you to do this: please refer me to such of your correspondents as you think *real earnest*."

* My object is not to found a Community at present, but to gain a more thorough knowledge of the truth. * * * If the O. C. should wish to establish a branch in California, I should join them if I could heartily endorse their belief. * * *

There are many good people in the U. S. who could accomplish much more by working together than singly."

One who signs himself yours for "a universal brotherhood for all man and womankind," writes:

"I sympathize with you in your communistic ideas, believing that Communism is the principle that will eventually govern human life in this stage of our existence."

A gentleman from Maine after relating a conversation he had with a neighbor, in which his neighbor accused him of having "Community on the brain," says:

"I could not help thinking and saying to him, that he would have Community on his brains too if he would only use them. During a revival here one of our most active church members was heard to say, that he could not carry his Christianity into his business. I am not a church member, but thank God for a Christianity that I can carry into my business—a Christianity that teaches me to prize the truth above all things, and gives me a desire to see myself as others see me; which leads to improvement in character—in fine, a Christianity that saves me now."

A correspondent from Ohio, who as he tell us "is a seeker after true knowledge and right views on all subjects," and who has just heard of the O. C., subscribes for the CIRCULAR and says:

"It seems from what I have read of your institution, that it comes the nearest to imitating the Primitive Church established by Christ and the apostles, of any yet established. For most assuredly, you as well as they, have all things in common. This is one great move toward doing away with selfishness, which exists in the present state of unsatisfied society to so great a degree. For this I have hoped and prayed and desired to see; but as yet have been disappointed. I still live in hopes of seeing it sooner or later—the sooner the better."

From the plains of Kansas comes the declaration:

"I believe Communism will be the ultimate condition of human society—the millennium realized."

And another from Pennsylvania says:

"I long to see the day when all will deny self and live happily together as one family."

From New Jersey we get the words:

"Far down in the vista of the bright future will the generations yet unborn rise up and call you blessed, for your generous efforts to benefit humanity"

From one of the working class the following tribute is paid to Communism:

"We think the laborer in the Community may be compared to the child of intelligent parents with the advantages of a happy home, while orphanage and comparative want are outside. May God and man conspire to multiply Bible Communism."

A correspondent from New Hampshire inquires:

"Will some of your members help to form a new society next Spring?"

And one from Iowa says:

"I desire to become a member of a Community based on true principles of co-operation and progression."

From Central New York a lady sends us a piteous account of her blighted life, and adds:

"Another year is gone, and I am a little older, weaker, sicker—and a great deal sadder. It is sweet to feel that I am a year nearer home. I hope the time will come when there will be a home on earth so that we shall be in no hurry to die in order to go home. * I believe that many die—*starve to death* for congenial society. Life seems to me so dear, so beautiful when it is lived; but mine is lost! I have hoped that it might be as useful as the stone that is thrown in the mire, so that some one may step over unsoiled. If I knew I were useful even in that way, I could be contented and thankful. * * * Must the coming generation all go the same rough, dirty, weary road? Will the time

never come when there will be a Community Home for all who wish it? * * * Oh, *every thing is wrong* in this state of society. * * *

Much as I need and appreciate the teachings of the CIRCULAR, it seems as if I did not need any thing to read, or to eat, or drink, or wear, half as much as I need friends. The life that comes from contact with congenial friends is what I am famishing for. I tell you this, not that there is the *least hope* for me (but to die), but in hopes that it may add its mite to the *mountain of necessities for Community life*."

And thus from rich and poor, from North, South, East and West there comes the unanimous call for a better state of society. The feeling is well nigh universal. Selfishness has driven happiness from many a household; brought discord to many a family. Honest people are beginning to sicken at the rottenness of society; at the hypocrisy and iniquity which is constantly carried on under the cover of marriage. They feel that something is needed to make this a better world. Evil everywhere abounds; in family, home, government. An unutterable longing is springing up in the hearts of people for a government in which they can put their trust; a family, in which is sympathy and affection; a home, in which is practical Christianity. The cry of the hour is for a form of society strong and united enough to shut out selfishness. Monogamic marriage has been tried these thousands of years, and is found wanting in the most important requisites for benefiting the world. The mass of mankind is struggling to live, but its interests are so divided that the greatest good for all is never achieved. But in Communism—Christian Communism—is there not a brighter outlook ahead?

OUR WALLINGFORD LETTER.

DEAR CIRCULAR:—In our last letter we began giving to your readers the benefit of some of our experience in the management of the Turkish Bath. We take up the subject where we left it last week.

In some cases it may be found desirable to extend the time of sweating in the hot-room to an hour or an hour and a-half; this, however, should not be done except in extreme cases and with great care and close attention to the patient. When persons have become thoroughly accustomed to the bath, and take their own responsibility about it, they may be allowed to take their own time in the hot-room; but if it appears that they are injuring their health by remaining too long, they will of course be advised by those in attendance on them. In ordinary cases, the feelings of the bather are a good indication of the proper time for remaining in the hot-room. If a person feels uncomfortable after being there ten or fifteen minutes, it will be better to shorten that part of the bath until he becomes more accustomed to it and can endure the heat longer with comfort and pleasure.

It will be found very difficult to sweat some people, in the first few baths; in such instances, we have found it good to take them out of the hot-room after about fifteen or twenty minutes, and shampooing them (all but the brushing part of it), sprinkle them off with warm water, say 100° Fahrenheit, and put them back into the hot-room for another fifteen minutes, previous to the soaping and final sprinkling.

If persons are suffering from heart disease, they should be watched in the hot-room during the first few baths, or until it is ascertained what the effect is on them; and, if the pulse becomes considerably accelerated, they should be taken out and gradually cooled until something of the normal pulsation is restored. They can then return to the hot-room, if desired, and finish their bath. A bather who has sometime suffered from sun-stroke, should be instructed to guard against relapse by leaving the hot-room, in the event of perspiration suddenly

ceasing; and all bathers should be instructed, either by the attendant or by printed notices, to stay in the hot-room no longer than they feel it comfortable to be there.

Shampooing is not an indispensable part of the bath. It adds to the luxury, and is otherwise of great value, but we have made many cures without it.

The same room is used both for shampooing and washing, and should be kept at a temperature of not less than 100° Fahrenheit. It should be furnished with a bench or table about seven feet long, thirteen inches wide, and two and a-half feet high, and a sprinkler into which can be let hot and cold water to suit the comfort and necessity of bathers.

A short and pleasing method of shampooing is described in the following

INSTRUCTIONS FOR GIVING A TURKISH BATH.

The old recipe for cooking a hare holds good for giving a man a Turkish Bath, to this extent, that "you must first catch your man." Let him divest himself of all clothing in a recess provided for that purpose. Wrap a cloth around his loins and show him to the hot-room. Place a towel, about seven feet long and eighteen or twenty inches wide, on the chair in which he is to sit, to prevent the hot wood from giving discomfort, and also to keep perspiration from soaking into the furniture.

The temperature of the hot-room should be about 145° Fah. four feet from the floor; and as the coldest air will be next the floor, let the bather, if he sits down, put his feet on a bench or stool nearly level with his seat. Many prefer to lie down, and benches should be provided for that purpose. If the patient can not sweat after being in the hot-room ten or fifteen minutes, let him stand in the cooler air outside for a minute and then return; and if that does not overcome the difficulty, shampoo him as mentioned above. If the feet remain cold, press the legs, five or six times, with both hands, from the knee down to the toes, so as to force the blood down into the feet, and a difference in the circulation will soon be apparent. If the head feels uncomfortably heated, place a wet cloth on it; but this only when necessity arises.

After a heating of from twenty minutes to half an hour, let the bather divest himself of his wrapper and lie on the shampooing board, face up, with a pillow under his head; this pillow may be formed by a large sponge, or, better still, by cloths wrapped in rubber cloth. We suppose the board to have been previously warmed by sprinkling with hot water, and the long towel on which the bather has been sitting, spread on the board and over the pillow. Have a metal hand-basin filled with warm water (about 90° Fahrenheit) conveniently by, into which dip both hands, and shaking off the surplus water, draw them two or three times quietly over the face from the forehead down to, and under the chin. Then repeat the operation from the eyebrows, over the head to the poll, gently pressing with both hands. Then, taking the hand nearest you in your left hand, extend the arm, and rub it with the other hand three or four times up and down from the shoulder to the wrist; change hands and rub with the left. Clasp the arm at the shoulder with both hands, and twist the flesh in opposite directions down to the wrist; repeat this operation, only squeezing the flesh and muscles instead of twisting them, so as to force the blood down into the hand and fingers. Slap the hand and arm all over, from the shoulder down, hard enough to produce a pleasant tingling sensation. The slapping must be done with the hand hollowed, (as you would hollow them to dip water), not flat, and the motion must be from the wrist and not from the elbow or shoulder; avoid striking any

thing like a heavy blow, but let the contact be percussive and springy. Rub the chest and stomach with both hands, then the legs and feet. Squeeze the flesh and muscles, from the neck down to the toes, and slap all over. The treatment of the legs will be precisely the same as that given for the arms. The bather must now turn over on his face, and commencing with the arm nearest him, the shampooer repeats the entire operation that he performed on the other side. The brushing process comes next. While the bather is still lying on his face, take a flesh-brush in one hand and shaving-soap in the other, and wetting the brush, rub the soap on it, holding it over the body: then brush the head, lathering it well, and shampoo with both hands; the whole of the body is then brushed with soap. In each of the operations of shampooing, leave off with a downward stroke. This is not generally of any importance, but some bathers are very sensitive, and to such, the leaving off with an upward motion of the hand conveys a sensation of something unfinished and unsatisfactory.

The cooling off is a very important process in the Turkish-Bath treatment, as upon this depends the safety from subsequent cold; but this and some general remarks on the Bath we leave for a future letter.

A. E.

W. C., Feb. 6, 1876.

HOME ITEMS.

ONEIDA.

SLEIGHING, and a bright sun.

THE lumber for our new barn is purchased, and negotiations for the mason work are nearly completed.

DURING the high wind of last week, the roof of our factory at Willow-Place loosened at one corner, and was found in this condition, flapping up and down a foot or more, in imminent danger of blowing away. One of our superintendents at the works forcibly put it thus: "When I got over to the shop to-day, I found about half the hands holding on to the roof to keep it from sailing away; and if I hadn't set to work right off and had it bolted down, we shouldn't have had any roof on by this time."

One of our family, going to a neighboring city the day after the "fearful blow," counted in one place from the car-window, and in the short distance of two miles, twenty-four telegraph poles that had been prostrated by the wind.

OUR industrious brother, Mr. H. J. Seymour, left us this week for a visit of a month or more at our sister Commune, W. C. We often noticed him, the past few weeks, as we chanced to pass through one of the cellar rooms, busily engaged in making Kasota strawberry-boxes. They are quite simply made of pasteboard, and are very economical and handy. The patent, we believe, is by an inventor of Minnesota.

EVENING HOUR.

1st evening.—Physiology, Dr. Cragin.

2nd evening.—English History, Miss A. E. Hamilton.

3d evening.—Ancient Romans, Mr. F. Wayland-Smith.

4th evening.—Physiology, Dr. Cragin.

5th evening.—Amusements.

6th evening.—The "Precursors of the Reformation," Mr. W. A. Hinds.

7th evening.—Phrenology, Mr. C. W. Underwood.

Sunday, Feb. 6.—The event of the week has been the moving of the Villa family home again. During the past week the moving has been going slowly on; wagons and sleighs and heavy teams

traveling back and forth transporting beds and bedding, furniture of all sorts, miscellaneous portable property and other household stuff of the whilom residents at the Villa. Though the family at the Villa has been quite small of late, only about a dozen or fifteen members, still the receiving even such a slender deputation into our midst is no unimportant event. As one and another came over they were welcomed with loving warmth, while a merry-go-round of moving ensued to make place for them in the scores of rooms, in our big, mother home.

It is nine years next May since we first organized a small branch family on the street a mile and a quarter north of our main home, where our factory stands—and nearly four years ago we took up our abode at the Villa. During our residence there, the family has been both a use and a pleasure to us. For some time past, however, the maintenance of a family on the Willow-place street has ceased to be specially necessary, and so, for the present at least, we concentrate, and are one again. And now, too, the "United Communes," as brother J. J. Franks was pleased to style them, includes only "O. C." and "W. C."

Wednesday, Feb. 2.—To-day one of our family is seventy-eight years old; and this reminds us that four others in our family will reach this age, this year, while two were seventy-eight on their birthdays last year. Then next month Mr. H. will be eighty-three; Aunt R. eighty-four next fourth of July; Mrs. Hyde is eighty-one; Aunt Jane seventy-two; Mrs. Allen and Mrs. Norton are seventy. All these dear people are not only well, but, with one exception, wait on themselves; and most of them do more or less public work, and also attend our evening lectures with as much interest as the younger people.

MR. F. WAYLAND-SMITH'S 4th lecture on the Ancient Romans was mainly occupied with an account of their marriage customs. The following points from this part of the lecture may be interesting to our readers:

There were three modes of contracting marriage in Rome; which were called respectively, *Confarreation*, *Coemption*, and *Usus*.

Confarreation gave a religious sanction to the marriage, and was the aristocratic, patrician form. The ceremony was conducted by the *Pontifex Maximus*, in the presence of at least ten witnesses. After the set form of words, the bride and bridegroom tasted a cake made of flour, water, and salt, called *far*. Each patrician family had its own peculiar religious rites. Confarreation took the wife out of her father's family as to her religion, and she thenceforth prayed to her husband's tutelary deities.

Later, Coemption, or sale, became the common form of marriage. In it the husband bought the wife as he would buy any personal property. He paid the price agreed upon and the woman was delivered to him. This custom of purchasing a wife was not peculiar to the Romans, but prevailed also among the Hebrews and other nations in early times.

In both confarreation and coemption, the woman and her property passed into the legal possession of her husband.

In the later years of the Roman Empire, a common form of marriage was what was called *Usus*. By it, if the husband had possession of the woman for a year uninterruptedly, the marriage was complete and she became his wife, he acquiring a prescriptive title to her as he would to any other personal property. But if she absented herself three nights in a year it was no marriage, and she kept her property, free from his control. Many rich women who wanted to live with a husband, but without relinquishing the control of their own property, were married in this incomplete way, tak-

ing good care to be away from their husbands at least three nights in every year.

It was the policy of the Roman law to encourage marriages and the begetting of children. Unmarried persons could not take property by will. If a legacy was left to an unmarried girl, and she did not marry within one hundred days after the death of the testator, she lost the legacy.

Although the Roman Catholic Church is now so firm in requiring a religious sanction to every marriage, it was not so in the early centuries. Not until A. D. 886 was the decree published that a marriage, to be valid, must be made by a priest.

TURKISH-BATH ITEMS.

WE have not much to report this week, though our experience at the bath is to us continually interesting. The feeling that we are contributing to the comfort of others, and relieving pain, makes the work in the bath, despite some drawbacks, attractive, and brings with it a certain sense of exhilaration, that enables one to do more work with less exhaustion, than one would think possible under ordinary circumstances. We have also the consciousness that we are engaged in something more than a mere physical enterprise against disease. We are endeavoring not only to combat disease, but, as we have already said in the CIRCULAR, to get a counter-current going—start a "health-revival." This recognition of the spiritual side of the undertaking we are engaged in, and and consciousness that all good spirits must be interested in furthering our effort, refines and purifies the work and makes it go off easier.

For this week we will give a sketch of but two cases:

A Mr. D., one of our employes, has taken three baths, with rather curious experience and result. The baths themselves were apparently unsatisfactory, so far as the sweating and cooling off were concerned; but for all that, they did him good. For ten months previously he had been afflicted with a bad ear, which at times gave him great pain, especially when it was not discharging. The three baths have stopped not only the discharge and the pain, but have improved his hearing and general health. He is firmly of the opinion that at least one bath a week is essential to good health.

The other case is that of Mrs. V., one of our own family. She is just about through a course* of Baths at the new bath-rooms, and is quite enthusiastic over her experience. When she first put herself under treatment, she was suffering most acutely from a lame and badly swelled right shoulder. For four months she could not lie on her right side—if she happened to turn on it in her sleep it would immediately wake her up. Lately it grew much worse, becoming very much swelled, and so painful that she could not use her right arm, and was unable to rest nights. On beginning her course of baths she was at first almost discouraged. There was so much inflammation in her shoulder that the temperature of the hot-room only seemed to aggravate it, and then it was so very sensitive she could not bear to have it touched. This was the state of things for the first three baths; though she says that even then, after cooling off and dressing, she was conscious of feeling slightly easier.

At the third bath the shampooers began to manipulate the swelled shoulder a little; at the fourth bath a more. At the fifth the shoulder was entirely relieved of pain. Then the swelling and soreness began to disappear; and at her seventh and last bath Mrs. C., the shampooer, was able to rub it as hard as she chose. Mrs. V. has yet to be careful not to over-do with her arm, and it is also

*A "course of baths" means a dozen baths, taken every day, every other day, twice a day, etc., etc., according to the needs of the patient.

somewhat stiff; but each bath limbers it up. She thinks the cause of her trouble was cutting out work (which has been her occupation for a year or more), at a table rather too high for her, thus bringing a strain upon her right shoulder, which ended in inflammation.

Some of our own people have made a trial the past week, in our new bath, of high temperatures. One gentleman afflicted with dumb ague, broke it up by taking two baths in one day at 180 and 190°.

A lady taking a course, has the temperature at times as high as 205°, and enjoys it so much she would like to stay there all the time, take her meals there, and sleep there. It should be mentioned, however, that the heating arrangement in our new bath is so admirable, that a high temperature is not nearly so oppressive there as in our home-bath, heated by steam coils.

ANOTHER COMMUNITY.

O. C. Hall, of Pekin, Niagara county, N. Y., who was one of the trustees of Dawn Valcour Community in Vermont, and who soon came out in a card and published the whole thing as a humbug, writes to us as follows, under date of Nov. 15, as to his effort to found a Community at the above place:

"Something over a year ago, two families joined me here to cast in their lot with me in this effort. Circumstances existed which soon brought our efforts to an untimely end; but since then an arrangement has been perfected by which I have been enabled to deed property to trustees for an 'Industrial Communal Home' based on *Integrity, Industry and Fraternity*: 'Each for all, and all for each.' Community of benefits and responsibilities, also of companionship, matehood and sexual love; in fact *all* that is intended in common marriage, only with this difference, equality of sex in all things. We have no laws nor by-laws, nor hardly the scratch of a pen to keep us straight, and yet we are all in legal shape. One woman from Vineland, N. J., a native of Massachusetts; also a part of three other families, two men and one woman, from the island of Valcour, are here. Some other members of these families will join us in the spring. We have eight acres of land, on which are seven hundred fruit trees just arrived at a bearing age, and in good order. We are somewhat in debt; but our fruit will pay it in interest in a few years. We are all workers, and believe we can make a good living. All of us are past or near fifty years of age.

Many reforms and Communities blossom well each year, but never fruit. The inducements here are: a rich soil and good climate; markets near by; a land of the peach, wheat, barley, cherry and other fruits. We are nine miles east of Suspension Bridge and eighteen north of Buffalo.

As soon as we can command the necessary means we expect to engage in canning fruits; in the meantime we shall do general farming. We are two miles from the Tuscarora Indian Reservation, and can get all the land we wish of them at rates which are more profitable to us than to own it. How well we shall prosper the future will decide. Early privations in life have fitted us to endure almost any condition. We have pluck, faith and muscle, and intend to try hard."

—*Progressive Communist.*

FACTS AND TOPICS.

The memory of Swedenborg would appear to be no longer honored in his own country. A writer in the *Intellectual Repository* gives an account of a visit to the garden-house of the Swedish seer, in Stockholm, from which it appears that it is no longer kept in good repair; his writing-table has disappeared, and also the album in which previous visitors had entered their names. The place looked dilapidated, as well it might, for the woman who brought the keys tore off a piece of the wall-paper and rotten wood-work and presented it to the visitor as a memorial.—*N. Y. Times.*

A letter from St. Petersburg in the *Börsenzeitung*

says that the Russian Government has decided to increase the strength of the army and navy contingent this year by 30,000 men so that it will now consist of 180,000 men instead of 150,000, as fixed during the last five years. This increase is considered to be absolutely necessary in order to make it possible to place the active army and the local and reserve troops at any moment on a war footing, since the new organization based on the principle of universal liability to military service is as yet far from being complete. There will be considerable difficulty, however, in raising the increased contingent, as even when it was fixed at 150,000 men several applications for exemption under the new law had to be rejected. The cases in which exemption may be claimed are, indeed, so numerous, and such extraordinary facilities are given to young men who have attained a certain degree of education, that the provisions of the law of universal liability have in practice become almost illusory. The proportion of recruits to be levied in each government of the empire does not depend on the population, but on a variety of considerations which render it necessary to issue a new regulation on the subject in each year. In the kingdom of Poland, for instance, the number of recruits in 1874 was 7.05 per cent. of the total contingent, while in 1875 it is 6.13 per cent. only. The chief reason of this diminution is that the number of men entitled to claim exemption in Poland, owing to the superior education of the people, is so large that in 1874 several of them had to be passed into the army, although they were legally exempt. In other governments the proportion of recruits has been increased 30 per cent., a great number of those liable to military service having in 1874 escaped to avoid the conscription. In Asiatic Russia, too, the proportion has been raised from 2.43 to 3.15 per cent. The winter military season has now every-where begun, and the recruits are being drilled previously to their being attached to the various arms of the service for which they are destined. The employment of the soldiers in winter is usually beset with great difficulties, and is therefore very often unsatisfactory. It is for this reason that such value is attached in Russia to manœuvring with large masses of troops, which is done there, says the correspondent, much more thoroughly than in Germany.

—*Pall Mall Budget.*

The oldest medical treatise extant is an Egyptian work known as the "Papyrus Ebers." It is written on papyrus in the hieratic character, and is supposed to have been written about 1552 B. C., about which date, according to common chronology, Moses was a young man. Its authorship is attributed by the priestly scribe to the god Thoth, who, in the Middle Ages, as Hermes Trismegistus, was regarded as the Father of Alchemy. The book shows "that hair-invigorators, hair-dyes, pain-killers, and flea powders were desiderata 3,400 years ago." Some of the remedies are incantations and conjurations.—*N. Y. Times.*

THE ENSILAGE OF MAIZE.

ON page 660 of the *Country Gentleman* for 1875, we find the following interesting statement respecting the above subject. It is taken from a letter written from Illinois, signed B. F. J.:

"For the last two or three years it has hardly been possible to look into an agricultural publication coming from the southern part of Continental Europe, or from that portion known as the 'maize region,' and not find one or more articles of communication relating more or less to the subject named at the head of this paragraph.

"To ensilage is to bury in silos or pits; and the ensilage of maize consists in cutting up the corn [*i. e.* the stalks] which has made a full growth but is still green, and chopping up the whole more or less finely, and then

putting it in pits prepared for the purpose, and covering with earth. The details are, that the corn having been hauled to the pits—and their location should be as near the barn as convenient, and to the south of it—it is chopped small by knives or a machine made for the purpose. The pit having been opened from three to six feet wide and of length equal to the quantity desired to be stored away—but not more than two or two and a half feet deep—and always on underdrained land or where there is a certainty that water will not leach in its bottom and sides are lined with straw, and the chopped corn is then thrown in, trampled and packed as hard as may be, and rounded up so as to make a complete water-shed. More straw is then placed upon the pile, taking care to largely increase the quantity at the top for the purpose hereafter stated. The earth is then thrown back on the pile, and the thickness should not be less than eighteen inches or two feet, the perfection of the process depending on a fermentation which takes place beyond the influence of the atmosphere. The excess of the straw thrown upon the top of the pile is for the purpose of absorbing the resulting moisture and gases, and when in sufficient quantity will take them up effectually. Maize and other green forage plants when so treated undergo a fermentation, not unlike cabbage when made into sour-kraut, and is greedily eaten by all domestic animals, and is particularly sought after by cows giving milk.

"In France where this method of preservation was invented, the practice of ensilage has grown into almost general use; and in the north is found very profitable as a means of preserving the foliage of the beet so largely grown there for the sugar manufacturers, and in the southern provinces as a substitute for roots and other green crops, which the dryness of their climate makes difficult of production. * * *

"If the successful ensilage of maize proves to be within the easy reach of ordinary care, and if cattle food so prepared should be found healthy and milk-producing, and be heartily eaten, it seems to me that one of the great difficulties of profitable dairying in winter will be removed; for a substitute for green food, if not green food itself will be at the cheap command of every milkman wherever the corn crop is common and popular in the country."

The particular feature of this discovery that interests me, is the fact that so much corn-fodder can be grown on a comparatively small area of ground. It is credibly stated that from sixty to seventy tons can be grown on an acre. If the immense amount of fodder which at this rate can be produced can be so cheaply preserved, utilized during all months of the year, it follows that the business of stock-keeping need not necessarily occupy so large a space of our land, and we may feel much greater liberty to practice forest-culture, and the devotion of the land to other things.

H. J. S.

THE NEWS.

A terrible panic occurred in a crowded Cincinnati theater on Saturday afternoon, caused by a false alarm of fire raised by some malicious or careless person among the spectators. The theater was crowded to its utmost capacity and a large proportion of the audience were women and children. Although every effort was made by those in charge to allay the panic, nine persons were crushed to death and many more injured by the mad rush of the terror-stricken crowd.

European papers announce the death of Francis Deak, the Hungarian patriot and statesman, who has so long and so patiently labored for the liberty of his countrymen. A co-worker with Kossuth in the great struggle for Magyar independence, he early saw the futility of all efforts at immediate separation from Austria, and he advised a compromise between the two nations. The more enthusiastic of the Hungarian leaders headed by Kossuth rejected his advice and would listen to nothing but absolute and immediate separation. The result is well known. The Hungarian army, after a brief struggle, was crushed by superior numbers and abandoned by its own officers. Kossuth fled his native country from which he has ever remained in exile; while Deak has remained quietly at home, where by his eloquence

and ability as a popular leader he has obtained from Austria all the demands of the Hungarian people for Constitutional government and political liberty, without the shedding of one drop of blood. Patient purpose contrasted with impatient enthusiasm.

From the *Times* we cut the following in reference to Mr. Bowen's "Reply" to the Examining Committee of Plymouth Church:

"Mr. Henry C. Bowen submitted his reply to the 'grievances' of Mr. S. V. White, to the Examining Committee of Plymouth Church yesterday afternoon. In this letter Mr. Bowen calls attention to the fact that he was charged over two years ago with slandering his Pastor, and was acquitted. It was then said that he had talked too much; but now he was charged with talking too little. He demands, 'Who says I ever once in any way, except by silence, injured Henry Ward Beecher?' and denies that he ever 'sought to give the impression' or to 'make the public believe' that he ever knew anything against the moral character of Mr. Beecher. Mr. Bowen says that he did not talk with Mr. White because he wished to decide for himself what was his duty. He denies all the charges made against himself, and recalls that one day during the great trial he was urged to say something to relieve Mr. Beecher, and was promised that 'the arms of Plymouth Church' would be thrown around him. Mr. Bowen also says that years before the present scandal his counsel was begged by dear friends, who assured him that their Pastor 'had craftily betrayed the sanctity of home—the same charge presented by Theodore Tilton in regard to his own home.' The letter concludes with the expression of Mr. Bowen's opinion that, in view of all the facts and evidence presented, Rev. Henry Ward Beecher, without even the shadow of a doubt in his own mind, 'is guilty of the awful crimes of adultery, perjury, and hypocrisy.'"

On Wednesday, February 2, New England and the Middle States were visited by a terrific gale of wind, which began early in the morning and continued nearly all day. At the U. S. Storm Signal Service office in the Equitable building, New-York city, the anemometer indicated at 7 A. M. a velocity of forty-eight miles per hour, which increased to sixty-six miles per hour by noon. In consequence of the precautionary signals displayed the day before, but little damage was done to the shipping along the coast. In Brooklyn, N. Y., and parts of New Jersey the damage to buildings was very extensive; and from various quarters we hear of unroofed buildings, demolished church spires and chimneys, etc., but fortunately accompanied with little loss of life.

WASHINGTON, Jan. 29.—Mr. T. M. Vail, of Iowa, Assistant Superintendent of the Railway Mail Service, will be appointed Superintendent of such service immediately on the resignation of Col. Bangs, who leaves on or about the 1st of February. Mr. Vail entered the service of the Department as a route agent on the Union Pacific Railroad in 1869, and is thoroughly conversant with all the details of the Postal Railway Service. The Assistant Superintendents of the Railway Mail Service, who have been in session at the Post Office Department for the purpose of consultation in regard to the service, leave this evening for their respective stations.

BOMBAY, Feb. 1.—Sadash Rao, the nephew of the deposed Guicowar and the claimant to the throne, has been banished from Baroda for inciting rebellion.

LONDON, Feb. 1.—The *Times* Berlin special this morning contains the following: The St. Petersburg *Mir* (newspaper), says that the Russian authorities in Turkestan, finding their 40,000 men insufficient to suppress the rebellion, have asked for the immediate dispatch of 5,000 reinforcements to Tashkend. According to the latest advices from Khokand the insurgents have been joined by Kashgar soldiers calling themselves deserters from Yakoub Beg's Army, while the Ameer of Bokara has gone to Sharishbhk, where he is collecting troops. His presence there has excited armed rebellion in the neighboring Russian territory of Zarofshan.

ST. ETIENNE, BELGIUM, Feb. 4.—Evening.—An explosion of fire-damp took place to-day in the Jabin Colliery. The men were at work in the pit at the time to the number of 230. Of these only twenty-six have been taken out, two of whom were dead. The earth is

falling in in immense masses. Consternation prevails throughout the district.

LONDON, Feb. 3.—A special telegram to this evening's *Full Mail Gazette* from Berlin has the following details of the liberation of Cardinal Ledochowski: The small town of Ostrowo, sixty-seven miles south-east of Posen, where Cardinal Ledochowski was imprisoned, is filled with sympathizers, gathered to testify their joy at his liberation to-day. Among those present are many of the high Polish nobility, including the Emperor's nephews, the Princes Edmund and Ferdinand of Radziwil. There will be special thanksgiving services to-night, and the town will be illuminated. The *Posen Courier's* statement that Cardinal Ledochowski will be interned at the fortress of Torgau, on the frontier of Saxony, is disbelieved. If it proves correct, an appeal will be made to the Emperor. Legal proceedings will also be taken, since the imposition of any further restraint upon the Cardinal without a further judgment would be unlawful.

PARIS, Feb. 5.—The international committee on the construction of a submarine tunnel between France and England terminated their labors to-day. A complete agreement has been established on all the points under consideration as well as upon the possibility of the undertaking.

BRIDGETON, N. J., Feb. 5.—At ten o'clock to-night the court-house bell rang out the notification to all Bridgeton that the jury in the Landis case had agreed upon a verdict, and in a short time an immense throng besieged the building. On the arrival of Judge Reed, the prisoner was brought into court by Sheriff Hampton; he looked pale and anxious. The jury, a moment later, filed into court and took their seats. In reply to the usual question, the foreman, Mr. Proud, said: "We find the defendant not guilty, on the ground of insanity."

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